Professional Notices.

A MERICAN and FOREIGN PATENTS.

J. P. PIRSON, No. 5 WALL-ST., N. Y.

BURR & LORD, SHORT-HAND WRITERS, No. 119 Nassau et. Official reporters in the United States te from 1948 to 1854.

ANCERS REMOVED and PERMANENTLY CURED, without the use of the Knife, by Dr. E. WHITBEY, No. 169 West Sith st., New York.

The remody is gurely vestable, and excels all others. Pirst, in the rapidity of its operation. Second, in the slight pain and inflammation produced. Third, in the completeness of its ourse, and all, must be cured quickly. The time occupied in destroying the scirrhous mass by this remedy varies from ten to forty five minutes. After its removal, the healing process is perfected, and a radical cure obtained in from two to six weeks. It produces little or no pain, cames no nerrous or constitutional derangement, but, in fact, relieves pain, and is the only safe and perfect remedy known. Wens, tumors, moles and birth marks are also removed in a few minutes.

THE VITAL-MOVEMENT CURE.

Paints, Dile, Blass, &c.

LDEN'S EXTRA LARD OIL.-The under-A signed, having been appointed so le agent this city for this chebrated of, is now prepared to fill all orders at short notice, and at reduced prices. Its superior excellence for huming in the "Carcel" samp, and for lubricating, cannot be over-stated, and references of responsible and well-known parties who have used it shows the interrupt ly for a period of 12 years, can be furnished at my office. It remains limpld at a lower temperature than any other land oil in market.

BENJ B. ROUNDEY, No. 119 Broad-st.

COBURN'S EXTRA OIL—Very superior for Machinery and Burning—none more desirable. Barrels 36 to 40 gallons. JOHN W. QUINCY & Co., No. 36 William-st.

furniture.

ENAMELED CHAMBER FURNITURE, in all colors, of superior and warranted manufacture, finished in landscape, freeco, fruit and flowers, at H. F. FARRING-TON'S, No. 568 Canalest, opposite Wooster. Established 1848

Ocean Steamers, &c.

CALIFORNIA STEAMSHIP LINE.

FIRST CLIPPER-ROSS, FALCONER &

Co's Line for San Francisco,
The extreme clipper ship
"STARLIGHT,"
HOWES, Master,
Is now completing ber loading at Pier No. 21 East River, and

will be full in a few days.

This ship has made three successful voyages to San Francisco is perfectly ventilated, and insures at the lowest rates.

Apply to ROSS, FALCONER & Co.,

No. 46 Pinest., comer of William.

Agents at San Francisco, Messis. D. L. ROSS & Co.

TEAM to LIVERPOOL, LONDON, GLASGOW, DUBLIN, BELFAST and LONDONDERRY, and
all the principal Towns of ENGLAND and IRELAND, carrying be United States mail, via LIVERPOOL, without delay,
at greatly reduced rates.—The LIVERPOOL, NEW-YORK
and PHILADELPHIA STEAMSHIP COMPANY'S splendid
Styde-built from series steamships are intended to sail as follows:

FROM SEW-YORK
SITY OF BALTIMORE.—SATURDAY, Dec. 16,
And each alternate Thursday, at 12 o'clock m., from Pier No.
4 North River.

Passengers will find this the most speeds

A TLANTIC ROYAL MAIL STEAM NAVIA TLANTIC ROYAL MAIL STEAM NAVILINE. The next departure from New-York will be the steamship PRINCE ALBERT, Capt. T. J. Waters, on THURSOAY,
Dec. 2, teuching at St. John's, N. F., to receive the Royal
Mails. Prices of passage: First cham, \$90; Second, \$50;
Taird, \$90; including free tickets to all the principal cities on
rallway routes in Great Britain. Third class must provide plate,
haife, fork Ar., and bedding. Passage to St. John's: First class,
\$35; Second, \$45. For freight or passage inquire of the Am recan prices Company, No. 61 Hudson street, and at their other
savertised offices in the interior. Passage is the third class can

allway routes in Great Britain. Third class must provide plate, mife, fork &c., and bedding. Passage to St. John's: First class, 185. Second, \$2%. For frieight or passage in quire of the American Papers Company, No. 61 Hudson street, and at their other overtised offices in the interior. Passage in the third class can exercised offices in the interior. Passage in the third class can be secured at any of the above offices to bring persons out from my of the principal cities on the lines of railway in Great Regions of the principal cities on the lines of railway in Great Regions of the principal cities on the lines of railway in Great Regions of the principal cities on the lines of railway in Great Regions of the principal cities on the lines of railway in Great Regions of the principal cities on the lines of railway in Great Regions of the principal cities on the lines of railway in Great Regions of the principal cities on the lines of the package "Via Fennaylyania Rairroad." All Goods consigned to the Agents of the Road at Philadelphia, be particular to mark the package "Via Fennaylyania Rairroad." All Goods consigned to the Agents of the Road at Philadelphia or Pittaburgh will be forwarded without detention.

Pittaburgh will be forwarded without detention.

R. F. Sass & Co., St. Louis P. G. O'Reilly & Co., Evans villed. or from Galway for \$30.

AMERICAN EXPRESS COMPANY,

ALEX. HOLLAND, Manager.

ALEX. HOLDAND, Sadages,

STEAM to GLASGOW LIVERPOOL, BELFAST, DUBLIN and LONDONDERRY, without delay, for
\$30. Return Tickets to either of the above places, good for six
months by any steamer of the line, \$60.

FROM N.W.-YORN.

GLASGOW, Thompson.... WED'SDAY, Nov. 24, at 12 noon.
Rates of Passage; Cabin, \$45; third class, found with cooked
provisions, \$50. For freight or passage, apply 50.

ROBERT CRAIG, No. 17 Broadway.

FOR SAVANNAH .- The American Atlantic FOR SAVANNAH, —The American Atlantic Serew Steamship Company's new and first-class Steamship HI STSVILLE, John A Peat, Commander, will leave Pier No. 12, N.R., on SATURDAY, Nov. 27, at 3 o'clock, p. m., precisely. Cabin passage, with unusurgassed accommodations, \$15. Through tickets to New-Orieans, \$35.29, Mobile, \$35; Mortgomery, \$23; Albany, Ga. \$24; Atlanta and Columbia, \$25; March 24. Freight 10 cents per foot, and preportionate rates. Insurance one-half per cent. Apply to H. B. CROMWELL & Co., No. 85 Wall-tl.

FOR SAVANNAH AND FLORIDA.-U. S. MAIL LINE.—The favorite steamship AUGUSTA. Capt.

8. Woodhal, will leave on SATERDAY, Nov. 27, st.

15. m., from Pier No. 4 North River. Cabin passage is,

16. m., from Pier No. 4 North River. Cabin passage, and

17. mannab, 415. Through tlekets given to Montgemery, Co
18. Alanta, Albany and Macon. Bills of lading signed only

18. board. For freight or passage, apply to

18. Mall L. MITCHILLA SON. No. 13 Broadway.

Steamboats and Railroads.

TO BOSTON TRAVELERS-COMFORT and SAFETY —The public are into the parent and Fall River Railroad Company have stached to the parent and Fall River Railroad CREAMER'S PATENT BRAKE OF Excess of their road CREAMER'S PATENT BRAKE OF Excess of their ro and fail River Railloss, generally and the property of the best percears of their mod CREAMER'S PATENT BRANCE. This invention (already in use on many of the best RATOR. This invention (already in use on many of the best perceased to the angle of the percease of the angle of the safety of the are requested to examine this. Every day's observation proves most concludively that the application of the brakes by made, while it is as good as can be for ordinary purposes, is of no value in the presence of datuer. This Company will formall these Machines for all the cars of any road, and warrant them to make the purpose, or no value.

10. S. R. R. CAR BRAKE CO.

W. C. CREAMER, Secretary, No 51 Pinest., N. Y. THE REGULAR MAIL LINE VIA STONING-

THE REGULAR MAIL LINE via STONINGTON, for ROBTON and PROVIDENCE.—Inland Route—
the shortest and most direct, contrying the Eastern Mail.
The steamers PLYMOUTH ROCK, Capt. Joe! Stone, and
COMMODORS, Capt. W. H. Frazer, in connection with the
STONINGTON and PROVIDENCE and BOSTON and
PROVIDENCE RAILEOADS, leaving New-York daily (Sandays excepted) from Pier No. 2 North River, Srat what above
Battery-pace, at 4 o'clock p. m., and Stonington at 8:50 p. m.,
or on the arrival of the Mail Train which leaves Boston
5:10 p. m. or on the arrival of the Mail Train which leaves Boston
Sidep. m.
The COMMODORE from New-York, Monday, Wednesday and Friday; from Stonington, Tue-day, Thursday and Salvarday.

arday.
The PLYMOUTH ROCK, from New York, Toesday, Thursday and Saturday; from Stonington, Monday, Wednesday and Triday.

Passengers proceed from Stonington per railroad to Provifassengers proceed from Stonington per railroad to Provifassengers and Boston, in the Express Mail Train, respling said
shoce in advance of those by other routes, and in ample time
for all the early morning lines, connecting North and East.

Passengers that prefer it, runnin on board the steamer, eujoy a
might's rest undisturbed, breakfast if desired, and leave Stonington in the 7 a. m. train.

Fare from Providence to Newport Fifty Cents.

A begange-master accompanies the steamer and train through
such way.

For massage, berths, state-rooms or freight, apply on board the Breamer, or at the Freight Office, Pier No. 2 North River, or at the office, No. 10 Battery-place. November 22, 1886.

DEOPLE'S LINE between NEW-YORK, CITY ISLAND, WHITESTONE, NEW-ROCHELLE, and AMARONECK.—Or and after MONDAY, October 25, the coamer island City, Capt. James Vradenburgh, will leave Pulcos Market slip at 3 p. m. Returning; leaves Many uncel 17 a.m.; New-Rochelle, 8 a.m.; City Island, 5 p. m. and Whitestone at 8:40 a.m.

CENTRAL RAILROAD of NEW-JERSEY— Connecting at New-Hampton with the Delaware, Lacks-game and Western Railroad, and at Easton with the Lehigh Valley Railroad. ARRANGEMENT, commencing October 1, 1888.-FALL ARRANGEMENT, commencing October 1, RSS.— Leave New York for Easton and intermediate places from Pier Bo. 2 North River, at 75 s. m., 12 m., and 4 p. m., for Somer-ville by above trains, and at 5 s. m.. The above trains counsed at Ritzsheth with trains on the New-Jersey Railroad, which leave New York from the foot of Court-lands-et, at 74 and 12 a. m., and 4 and 5 p. m. Passengers for the Delaware, Laclawanns and Western Rail-road will leave at 75 a. m. only. For Lehtgh Valley Railroad at 7 a. m and 12 m.

FOR BOSTON and PROVIDENCE via NEW-PORT and FALL RIVER.—The spiendid and superior teamer. BAY STATE, Capt. Brayer, leaves New-York every TUENDAY, THURSDAY and SATURDAY at 4 o'clock p. m., and the EMPIRE STATE, Capt. Braylon, on MONDAY, WEDNESDAY and FRIDAY, at 4 o'clock p. m., from Pier No. 3 N. R.

No. 3 N. R.

Hereafter no rooms will be regarded as secured to any appli-ant until the same shell have been paid for.

Freightto Boston is forwarded through with great dispatch by an Express Freight Train.

WM. BORDEN, Agent, Nos. 70 and 71 West-st. FLUSHING RAILROAD Leaves Fulton Mar

het What by steamer 10LAS at 6:35, 7:50 and 10 a m., and 1,4 and 5:30 p. m. The care leave Flushing. L. L. at 6:46, and 10 a m., and 10 a m., and 1,4 and 5:30 p. m., meeting and exchanging passengers with the boat at Hunter's Point Through in 50 minutes. Fare 25 cents. WM. M. 8MITH, Receiver.

HUDSON RIVER RAILROAD.—From August 30, 1838, Trains will leave Chambers et. Station at 6th 10. HUDSON RIVER RAILROAD.—From August 30, 1838, Trains will leave Chambers et. Station as follows: Express Trains, 6 a.m. and 5 p.m.; Albany and Trey Passenger Trains, 1130 a.m. and 10:30 p.m.; for Poughs e-pries, 7 a.m., and 3:30 p.m.; for Foughs e-pries, 7 a.m., and 3:30 p.m. for Bing Sing, 10 a.m., 4 and 5:35 p.m.; for Feeaksill, 1:30 and 5:30 p.m. The Poughke-pries, Peaksill and Sing Sing Trains stop at the Way Stations. Passengers laken at Chambers, Caral, Christopper and 31st stat. Trains for New-York leave Trey at 4:30 and 10:20 a.m., and 4:30 and 2p.m.; on Sandays, at 10 p.m. A. F. SMITH Superintendent.

NEW-YORK and NEW-HAVEN RAILROAD.
WINTER ARRANGEMENT. 1839.

Passenger Station in New Ferk, corner 27th st. and 4th-av., entrance on 27th-st.
TRAINS LEAVE NEW-YORK.

For New-Haven, 7.5 a.m. (ex.), 12:45, 2:45, (ex.) 3:45 and 4:30 p.m. For Bridgeport, 7, 8 a.m. (ex.), 12:45, 2:45 (ex.) 3:45 and 4:30 p.m. For Norwalk, 7 a.m.; 12:45, 2:45, 4:30, 5:30 p.m. For Darten and Greenwich, 7 a.m.; 12:45, 3:45, 4:30, 5:30 p.m. For Darten and Greenwich, 7 a.m.; 12:45, 3:45, 4:30, 5:30 p.m. For Darten and Greenwich, 7 a.m.; 12:45, 3:45, 4:30, 5:30 p.m. For Port Chester and intermediate Stations, 7 a.m.; 12:45, 3:45, 4:30, 5:30 p.m.

For Beston, 8 a.m. (ex.), 12:45 and 2:45 p.m. (ex.) For Convectived River Bailroad to Mountreal 8 a.m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to Mountreal 8 m. (ex.) For Convectived River Bailroad to M

For Boston, 8 a. m. (ex.) 2:45 p. m. (ex.) For Hartford and Springfield, 8 a. m. (ex.), 12:45 a. d. 2:45 p. m. (ex.) For Connecticut River Ballroad to Moutreal, 8 a. m. (ex.) For Counterfield River Ballroad to Moutreal, 8 a. m. (ex.) For Caual Railroad to Northsumpton, 8 a. m. (ex.) and 12:45 p. m. For New Haven and New London Railroad, 8 a. m., 2:45 p. m.
For Housetonic Bairoad, 8 a. m. For Newstank Railroad, 7 a. m.; 3:45 p. m.
For Danbury and Norwalk Railroad, 7 a. m.; 3:45 p. m.
JAMES H. HOYT, Superintendent.

a. m., 2:40 p. m. Fer Danbury and Norwalk Railroad, 7 a. m.;
3:45 p. m. JAMES H. HOYT, Superintendent.

NEW-YORK AND HARLEM RAILROAD
COMPANY —WINTER ARRANGEMENT.
On and after MONDAY, Nov. 3, 1285, Trains will leave 26thst., New-York, as follows:
9:90 a. m., For White Plains.
9:90 a. m., For White Plains.
1:90 p. m., For Williamsbridge.
1:90 p. m., For Williamsbridge.
3:90 p. m., For Willerion.
4:00 p. m., For Willerion.
4:00 p. m., For White Plains.
8:10 p. m., For White Plains.
8:15 p. m., For White Plains.
8:15 p. m., For White Plains.
6:15 p. m., For White Plains.
6:14 a. m., White Plains.
6:16 a. m., White Plains.
7:00 a. m., Millerton.
7:20 a. m., Millerton.
7:20 a. m., White Plains.
8:15 a. m., White Plains.
8:15 a. m., White Plains.
8:10 a. m., White Plains.
8:10 p. m., White Plains.
8:10 p. m., White Plains.
8:00 p. m., White Plains.

NEW-YORK AND ERIE RAILROAD.—On and after MONDAY, May 10, 1858, and until further notice, Passenger Trains will leave Pier foot of Duate at, as follows, vizi SUNRIEK EXPRESS at 6 a.m., for Dunkirk and grindipal itstermediate Stations.

MAIL TRAIN at 8 a.m., for Dunkirk and Buffa'o and inter-

via Piermont, for Sufferns and intermediate Stations. WAY PASSENGER at 4 p. m., for Newburgh, Middletown

mediate Stations.

ROCKLAND PASSENGER at 3 p. m., from foot Chambers-st.,

WAY PASSENGER at 4 p. m., for Newborgh, Middletown and intermediate Stations.

NIGHT EXPRESS at 5 p. m., for Dunkirk and Buffalo.

The shove Trains run daily, Sundays excepted.

These Express Trains connect at Elmira with the Elmira, Canadajua and Niagars Falis Rationad, for Niagars Falis; at Biaganton with the Syracuse and Biuganton Bailroad, for Syracuse; at Corning with the Buffalo, Corning and New-York Railroad, for Rochester; at Great Bend with the Delaware, Lackawanns and Western Railroad, for Seranton; at Horneliville with the Buffalo and New-York City Railroad, for Buffalo; at Buffalo and New-York City Railroad, for Buffalo; at Buffalo and New-York City Railroad, for Buffalo; at Buffalo and New-York City Railroad, for Greveland, Cincada, Cin

B. F. HEADLEY, Assistant Freshoem.

NEW-JERSEY RAILROAD—For PHILA
DELPHIA and the BOUTH and WEST, via JERSEY
CITY.—Mail and Express lines leave New-York at 8 and 11
s. m. and 4 and 6 p. m.; fare 83. Through Tickets sold for Cinainnati and the West, and for Baitfinere, Washington, Norfolk,
do: and through bargase checked to Washington in 8 a. m. and
sp. m. trains. J. W. WOODRUFF, Assistant Superintendent.
No bargage will be received for any train unless delivered and
shecked fifteen minutes in advance of the time of leaving.

No baggage will be received for any train unless delivered and shocked fifteen minutes in advance of the time of leaving.

PENNSYLVANIA RALLROAD.

The GREAT CENTRAL ROUTE, connecting the Allandic Cities with Western, North-Western and South-Western Etates by a continuous Rallway direct. This Road also connects at Pittsburgh with daily lines of steamers to all ports on the Western Ralvers, and at Cleveland and Sandurky with the steamers to all ports on the North-Western Lakes—making the most direct, cheap and reliable route by which FREIGHT can be forwarded to and from the Great West.

RATES BETWEEN FILLADEL/FHA and PITTSBURGH.

FIRST CLASS.—Boots, Shoes, Hate and Caps, Books, 90 cents P.

BY Goods (in boxes, bales and tranks), Drugs (in boxes and bales), Feathers, Fars, &c.

BY Grood CLASS.—Domestic Sheeting, Shirting and Ticking (in original bales), Drugs (in casks), 100 B.

FURIS CLASS.—Auvils, Hardware, Steel, Chains (in casks), Hemp, Bacon and Fork, saltedgloose of in boxes, Tobacon manuff, except Class or Cut, &c.

FOURTH CLASS.—Cutlee, Fish, Bacon, Beef and Ori, Naits, Soda Ash, German Clay, Tar, Fitch, Roth, &c.

FOURTH CLASS —Other, Fish, Bacon, Beef and Ori, Naits, Soda Ash, German Clay, Tar, Fitch, Roth, &c.

FOURTH CLASS —Both and further notice.

GRAIN— P 100 B until further notice.

GRAIN— P 100 B until further notice.

GRAIN— P 100 B until further notice.

COTTON— P bale, not exceeding 500 B weight, until further actice.

In shipping soods from any port east of Philladelphia, be par-

R. F. Sass & Co., St. Louis, P. G. Orleny & Co., and Lind.; Dumesutill, Bell & Co., and Carter & Jewett, Louisville, Ky., B. C. Meldrum, Madison, Ind.; H. W. Brown & Co., and Irwin & Co., Cincinnati, N. W. Grakam & Co., Zanaville, Ohio; Leech & Co., No. 54 Kilby st., Boston; Leech & Co., No. 1 Astor House, New-York, and No. 1 South Williamst., New-Tork; E. J. Sneeder, Philadelphia; Magraw & Koons, Baltimore; D. A. Stewart, Pittsburgh.

H. H. HOUSTON, General Freight Agent, Philadelphia.

A. SCOTT, Superintendent, Altsona, Fa.

PENNSYLVANIA RAIL ROAD.

THE GREAT CENTRAL ROUTE.

The Fennsylvania Railroad connects at Pittsburgh with railroads to and from St. Louis, Mo., Alton, Galena and Chicago, Ill., Frankfort, Lexington and Lonisville, Ky., Terra Haute, Madison, Lafayette and Indianapolis, Ind.; Cinchonati, Dayton, Springfield, Bellefontaine, Sandusky, Toledo, Cleveland, Columbus, Zanesville, Massillon and Wooster, Ohio; also with the steam packet bosts from and to New-Orleans, St. Louis, Louiswille and Cincinnati.

Through lickets for the East can be had at any of the above-mentioned places in the West.

pentioned places in the West.

Baggage Checken Through.

Passengers will find this as short and expeditions as any FARE AS LOW AS BY ANY OTHER ROADS. See handbills, framed, in the hotels of this city.

Through Tickets, or further information, may be had at the office of the

PENNSYLVANIA RAILEOAD,
No. 2 ASTOR HOUSE, BROADWAY,
J. L. ELLIOTT, Agent.
November 1, 1892.

Water Cure.

WATER CURE. - Dr. E. J. LOWEN THAL'S Water Cure, and Gymnasium, at No. 110 Bleeckerst, is now open for the reception of patients and boarders. Mydratic and gymnastic treatment may be taken in the establishment without board. Out-door practice attended to. For boarders, who are not patients, a separate dinner is

Aledical.

1,000 BOTTLES SOLD Daring the past month.

COUGHS COLUS INFLUENZA,
BRONCHIAL AFFECTIONS.

WHOLESALE AGENTS:

James T. Marwell.

F. C. Wells & Co.

and at

AND 15 Frankin-st.

and at

AND 15 Frankin-st.

Legal Notices.

N PURSUANCE of an order of the Surrogate of the County of New York, notice is hereby given to all persons having claims against THOMSON PRICE, laie of the City of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at the office of GLORGE J. PRICE. No. 184 East Breadway, in the City of New York, on or before the twenty third day of April next — Dated New York, the 28th day of October, 1856.

GEORGE J. PRICE 1.

of lawfulth GEORGE J. PRICE. Executors.

off lawshuth ELLIS L PRICE.

Y. SUPREME COURT.—City and County of New York—John Harpel and Elizabeth Harpel his wife against William Moore and Mary Moore his wife, Carman Hendrickson and Eliza Ann Hendrickson his wife, George M. Harpel and Maria Harpel his wife schember Williamson, Samuel Rowe and Sarah Rowe his wife, William Harpel his wife, Harpel his wife, Elizabeth Harpel, Joseph Delazone and Mary B. Delazone his wife, George L. Zerfass, Elizabeth Harpel and Ellza Harpel his wife, Elizabeth Harpel, Joseph Delazone and Mary B. Delazone his wife, George L. Zerfass, Elizabeth Harpel his wife, Chilam Leffass, John Zerfass, John Zerfass, John Zerfass, John Zerfass, Hillim Zerfass, John Zerfass, Hillim Zerfass, and William I. Black defondants—Summons—To the defondants. SAMUEL ROWE and SARAH ROWE his wife, CHARLES HARPEL and ELIZA HARPEL his wife, and each of them: You are hereby summoned and required to answer the complaint in this action, which will be filed in the office of the Clerk of the City and to serve a copy of your answer to the said complaint on the subscribers, at their office, No. SSI Broome street, in the City of New York, within twenty days after the service of this summons on you, exclusive of the day of much service; and if you fail to answer the said complaint within the time aforesaid, the plaintiffs in this action will apply to the Court for the relief demanded in the complaint—Dated November 6th, 1868.

The complaint in this action was filed in the office of the Clerk of the City and County of New-York, on the lamit day of November, 1868.

NII law6wTh

IN PURSUANCE of an order of the Surrogate A TORGULANCE of an order of the Surrogate
of the County of New York, notice is hereby given to all persons having claims against CHARLES LAWSON, late of the
City of New York, deceased, to present the same with vonceinthereof, to the subscriber, at the store of MARTIN & LAWSON,
No. 364 Broadway, in the City of New-York, on or before the
streenth day of February next.—Dated New-York, the eleventh
day of August, 1856.

HANNAH C. LAWSON,
aut2 lawsimTh

NOTICE is hereby given that application will be made to the Legislature at the eneming session for the passage of an act releasing to Jemima Webb the interest of the Hate acquired by Eschest on the death of her haband Joseph Webb, in four certain lots on 90th st., in the City of New York.—Dated Nov. 2, 1856.

ONLY OF THE CONTROL OF THE CONTROL OF THE CITY OF THE CITY OF THE CONTROL OF THE CITY OF TH

Joseph Webb, in four certain lots on States, in the City of New-York.—Dated Nov. 2, 1952.

SUPREME COURT—City and County of New-York.—MARIA S. CORNELL against PETER B. AMORY, Jehn W. McGuire and Mary T. his wife, Benjamin D. Evans, Susan R. his wife, Martin Cook, Erastic Brainerd, Junior, Robert G. Pike, Mary M. Brainerd, Joseph Stanoide, Michael Kelly, Rouben Rous, junior, John McBarron, Atraham Demarest, Charles W. Mcorea, Joseph W. Little, Stephon Highton, Hoher F. Cunningham, Albert Agree, Jeremiah Sullivan, Francis O. Hare, William Knight, Theron Deyo, William Dimond, David Henry, Charles Burrail, John A. Stewart, Receiver of the Bowery Bank of the City of New-York, David Murray, Thomas Fiannegan, Andrew McGovan, The Hadain River and Company, Alfred Carron, Peter Van Antwerp, Thomas D. James and Thomas Lyons, Katharine Thompson and Josiah W. Thompson.—To the defendants above named, and each of them: You are hereby summoned and required to answer the complaint in this action, which was filed in the office of the City of New-York, on the 8th day of November, 1858, and to serve a copy of your answer to the said complaint on the subscribers, at their office, No. 8 Wall-street, in the City of New-York within twenty days after the service of this summons on you, exclusive of the day of such service; and if you fail to answer the said complaint within the time aforesaid, the plaintiff in this section will apply to the Court for the relief demanded in the said complaint.—Dated New York, November 8, 1858.

PHEROSCOPY DEMARKS DEMARKS DEMARKS DEMARKS DEMARKS DEMARKS.

PHEROSCOPY DEMARKS DEMARK

THE ONLY ARTICLE

UNRIVALED IN MARKET,

WITH IMMENSE

HOME AND EUROPEAN

DEMAND.

The reason why, is that by Nature's own process it rectores
natural color and permanently after the hair becomes gray; supplies the natural fluids, and thus makes it grow on hald head,
removes all dandruff, inching, and heat from the scalp quiets
and tones up the nerves, and thus cures all nervous headachs,
and may be relied upont cours all diseases of the scalp and hair;
it will stop and keep it from falling off; sucket at left, glossy,
healthy and beautiful, and if used by the young two or three
times a week, it will never fail or become gray; then, reader,
read the following and judge for yourselves:

NEW-YORK, Jan. 8, 1858.

read the following and judge for yourselves:

MESSRS, O. J. WOOD & Co.

GENTLEMEN: Having heard a good deal about Professor Wood's Hair Resterative, and my hair being quite gray, I made up my mind to lay aside the prejudices which I, in common with a great meny persons, had against all manner of patent medicines, and a short time ago I commenced using your article, to test it for myself.

The result has been so very satisfactory that I am very glad I did so, and in justice to you, as well as for the encouragement of others who may be as gray as I was, but who having my prejudie without my reasons for settling it adde, are unwilling to give your Restorative a trial till they have further proof, and the best proof being occular demonstration, I write you this letter, which you may show to any unth, and also direct them to me for further proof, who am in and out of N. Y. Wire Railing Establishment every day.

which you may show to any such, and also direct them to me for further proof, who am in and out of N. Y. Wire Railing Establishment every day as until and out of N. Y. Wire Railing Establishment every day, as the parameter of the country. My hair has been slightly looking. I am, you're respectfully.

PROF. WOOD.—Bear Sir Your Hair Restorative has done much good in this part of the country. My hair has been slightly diminishing for years, caused I suppose, from a slight born when I was quite an infant. I have been using your Hair Restorative for six weeks, and I find that I have a fine head of hair now growing, after having used all other remedies known, to no effect. I think it the most valuable remedy now extant, and advise all who are afflicted that way to nee your remedy. You can publish this if you think proper. Yours, &c..

S. W. MIDDLETON.

PROF. WOOD.—Dear Sir Your Hair Restorative is proving itself beneficial to me. The front, and also the back part of my head showed lot its covering—was in fact satio. I have used but two half-pint bottles of your Restorative, and now the top of my head is well studded with a premising crop of young sair, and the front is also receiving its benefit. I have tried other preparations without any benefit whatever. I think from my own personal recommendation, I can induce many others to try it. Yours, respectfully. D. R. THOMAS, M. D.

The restorative is put up in bottles of three sizes, vir.: Large, medium and small; the small hooks half a pint, and retails for \$1 per bottle; the large holds a quart, 40 per cent more in proportion, and retails for \$1 per bottle; the large holds a quart, 40 per cent more in proportion, and retails for \$1 per bottle; the large holds a quart, 40 per cent more in proportion, and retails for \$2 per bottle; the large holds a quart, 40 per cent more in proportion, and retails for

a bottle.

O. J. WOOD & Co., Proprietors, No. 312 Broadway, New-York (in the great N. Y. Wire Railing Establishment), and No. 114 Marketsat, St. Louis, Mo., And sold by all good Druggists and Faney Goods Dealers.

New York Daily Tribune

THE CONVERTED MEDIUM.

Dr. Randolph, the heretofore distinguished Spir-Dr. Randolph, the heretotore distinguished Spir-tual Medium, whose conversion to Christianity we lately announced, preached a sermon on Sunday, in Clinton Hall, from the text:

"For we wrestle not against flesh and blood, but against principalities, sgainst powers, against the rulers of the darkness of this world, against spiritual wick-dises in high places." (Greek-Against the spirits of wick-dises in high places."

As Dr. Randolph's prominence, in the early days of Spiritualism, renders his recantation a matter of considerable importance, we reproduce, in his own words. the more significant passages of his discourse. It is necessary to state that Dr. Randolph, a man of extraordinary intellectual activity, is of the Roanoke stock, and has Indian and African as well as Caucasian blood

in his veins. my weary soul. But rest came not until I sought it whom, in the delirium of mad philosophy I thought were not for me, but whom I subsequently found dearer, nearer, truer than all the world beside.

dearer, nearer, truer than all the world beside.

Occasionally my soul rebelled against the slavery, worse than Southern bondage, to which I was subject. The heart frequently protested against the head, won it for a moment to its side, and I was sane. If then I said anything remarkable or good, above the average intelligence of men of my lineage, why, even then spiritualists refused me the credit, as a general thing, openly tannted me with my natural, ethnological condition, and insulted my soul by denying me common intelligence, but said, by way of salve to the bitter wound, "You are now so extraordinarily developed that the dear angels of the spheral heavens can use you when wide awake!"

The true value of a principle consists, not in its men

"can use you when wide awake!"

The true value of a principle consists, not in its mere enunciation, but in its results. Ten years ago the watchword was Progress. Progress. Progress! The self same inane and assinine platitudes are the current coin to-day. The world has a right to see something as well as to hear so much about this eternally harped on "Progress." To all the scientific Spiritualists I say, "Where is your progress! The answer is, "Ten years ago we numbered three persons; now we are three millions strong! That's progress! Is it, indeed! I have one bushel of villamously bad potatoes; if I get 5,000 more bushels I'd like to know how that fact betters the quality! It strikes my dull apprehension that the words progress and increase, have slightly different meanings. Spiritualists, I beg you to look this thing fairly in the face. You do not to this very day know one whit more about the nature of the soul, the destiny of the spirit, the occupations of the departed, the mode of trans-death being; not even the locality of this spirit land, nor how genuine manifestations, if there he such, are effected; nor can you prove that a single spirit ever manifested, simply because you cannot clearly establish one single case of identity!

I think this results from the fact that Spiritualism is

one single case of identity.

I think this results from the fact that Spiritualism is all eye and head; no soul and heart; all intellect, no emotions; all philosophy, no religion; all spirit, no God! And even the social reformatory movement has dwindled down into prostitutional nurseries!

I enter the arena as the champions of common sense I enter the arena as the champions of common sense, against what in my soul I believe to be the most tremendacus enemy of God, morals, and religion that ever found foothold on the earth—the most seductive, hence most dangerous, form of sensualism that ever cursed a nation, age or people.

I was a medium about eight years, during which its Lead 3 000.

I was a medium about eight years, during which time I made 3,000 speeches, and traveled over several different countries, proclaiming the new Gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well-night runed. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholora in my house than be a Spiritual medium! For years I lived alone for Spiritualism and its cognates. Henceforth I live to combat many of the identical doctrines that I once accepted as heavenly traths, among which are Pantheism, the non-immortal theory, ultra-radical individual sovereignty. Atheism, and several other pernicious doctrines. ral other permicious doctrines.

He gives the following as a portrait of a speaking

He talks of systems, suns and worlds, and "interplanetary spaces."
Then Oess upon Pelion burls, in speech about the human races.
He leads you through a "wasty realin," in sweet discourse on "Primal causes."
Explains who "is that holds the helm, and prates of "Nature," twint the paneer
Thro" "spacial Hall" he roams sout-free, and "Azure domes"

Thro," Spacial Halls" he reams scot-free, and "Azure domes and "Universes." "The gods," he knows them all, and he, "was well acquainted with their curses."

He speeds it down the "Mighty Past," of "Brahma's Egg" be had a view;

A fortnight spent in "Scandergast" and thirty days in "Timbuc-Where all the gods and little goddles, reviewed he on a desert wind : Found all philosophers are noddles, "except himself"—be draws

it mild?

Pive trillon leagues to him are naught; a century scarcely worth a thought.

To Orion files in half a minute; comes back, and swears " you foot is in it." foot is in it."

For he's discovered forty gods, "wood, iron, stone and alabaster, Some "Modydiks, Palofa, Terrepodda,—"then leaves quite last and something faster;
Beund for the Mountains of the Moon, he's off—see there—a is any rocket;
But bids you wait, he's coming soon, with Luna's hem safe in his pecket;
Comes back, declares the cun is durk, and swears he heard the dog star bark.

Asserts "the sacred fire was snatched, and therewith Brahma's easy as harbed." dog star bark | erts "the sacred fire was snatched, and therewith Brahma's egs was hatched."
"aw the chickens on the sand, norwest half-nest of Hin-dostan.

The leagues and an inch from Kaffir land.

Five leagues and an inch from Kaffir land.

Saw Krishna, Vichimi, Brahima's great desighters, and Siva,

Brahima on the waters;

Met Ther and Wode of rold Norway, there's seventy milllion goal tay—

"Perhaps there is a dezen more on old leonia's classic shore,

"But I've no time to fetch them here, for I've found out a

beathful berr

"Twill sure dyspeptia, bendache, liver, and I've found the

source of Niha' river.

The Pyramids' I know the man designed them and drew up

the plant".

the plant's Since Pato he had no match, excepting always Cora Hatch, And some others, six or seven, explorers of earth, hell and heaven.

Who found the devil is no joke, who sailed o'er hell and smelt the smoke.

Why I due up old Adam's benea to count his ribs, I heard the group.

Of Cyclops—but I must be off, I fear I've caught the wheeping

For I met some Indians on my way: Good bye; I'll call another day.

On the advent of the " New Philosophy," I hailed On the advent of the "New Philosophy," I hailed t with thousands of others, net only as the harbinger true and God-sent of the good time coming, but also as a religion, pure, true, sweet and elevating; and it was only because I thought it would satisfy the religious needs of my soul, that I accepted it as the guide of my life. What was the result! I will tell you. After embracing Harmenial Philosophy (and my experience is that of thousands), I sought to be a medium—made experiments, and obtained my wish, Better had I found my grave! The rapping and other phenomena followed me, produced, as I then thought, by good human spirits. These were soon succeeded by the trance condition, to which I became subject, and the moment I yieldes to that seductive influence, I ceased to be a men, and became a mere automaton, at the mercy of a power I believed to be demoniac, I ceased to be a man, and became a mere automaton, at the mercy of a power I believed to be demoniac, but which others accept as Progressive-Spiritual, but which they cannot prove to be such, try as they may. Mind, I do not say it is not so, but aver that not the faintest proof can be adduced that it is of. As a trance-speaker I became widely known; and now aver that during the entire eight years of my mediumship, I firmly and sacredly confess that I had not the control of my own mind, as I now have, one-twentieth of the time; and before man and high Heaven I must solemnly declare that I do not now believe that during the whole eight years I was sane for thirty-six consecutive hours, in consequence of the trance and succeptibility thereto. I would have lucid intervals, an hour or two at a time, until the next circle. During hour or two at a time, until the next circle. During these rational periods, I would, in words, assert my-self, my manhood, and not unfrequently denouace the self, my manhood, and not unfrequently denotace the spirits, and then, in the very next circle, in the trance, retract it all, and for this I obtained the reputation of inconsistency, and having no "balance-wheel." I frequently resolved to break my fetters, but some good-natured miracle-secker would persuade me to sit in a circle, just once more in order that some great defunct Napoleon, Casar, Franklin, or Mohammed, defunct Napoleon, C.esar, Franklin, or Mehammed, might, through my lips, give his opinion on the subject, and edity some dozen or so with metaphysical moonshine and transcendental twaddle. I would consent, "just to oblige," and then, good by reason, sanity adieu, common sense farewell! Like the reformed hebriate, who, so long as he tastes not, is safe from the destroyer, but who is plunged into a deeper misery the instant he yields to the tempting "one glass more," so the medium. Nothing can rescue him or her but the hand of God, who is "mighty to saye." It pleased Him to reduce me to the cue him or her but the hand of God, who is "mighty to save." It pleased Him to reduce me to the zero of human wore, that I might be snatched as a brand from the burning. Had He not vonetseafed this great mercy, the probability is, that instead of trying to serve Him, and atone for the mistake of a livetime, I should still be wandering up and down the Capitals of Europe and Asia in the accomplishment of my "Spiritual Destiny and Mission." desperately intent on converting Ferdinand, Louis Napoleon, the King of Delhi, Nasr-co-deen, and the Grand Turk; for I believed that I was Heaven sent to save humanity in general, and crowned heads in par-

Grand Turk; for I believed that I was Heaven sent to save humanity in general, and crowned heads in particular. Disease cut short my labors in that line; I was kindly eared for. This demonical phase of Spiritualism deprived me of reason, led me from my home and duties, caused me to squanier in world-roving a sum more than sufficient to have rendered my family comfortable for life. Now, all my efforts on so creely furnish the homeliest fare, and the second act of the drama concluded with a fearful crime. In a moment ful intent, I severed the blood vessels of both arms in four places. Chance led a man to approach me ere the lamp of life had quite gone out, and by superhuman exertions I was saved. All this I charge to Demonism and the infernal doctrines taught by many invisibles, be they spirits or devils. During my greatest illness I was attended by a physician who understood my case, who forbade me to think or act of or in Spiritualism, but to look to God for that aid and comfort which He alone can give, and to attend the preaching of His Gospel by God's preacher in the woods and fields. I followed his advice, gradually regained my health of mind and body, for which His name be praised. The result of my illness was, that I became convinced that however scientific Spiritualism, as operative on my own soul, might do to live by, it would

convinced that however scientific Spiritualism, as operative on my own soul, might do to live by, it would never do to die by. The anti-Bible, anti-God, anti-Christian Spiritualism, I had perfectly demonstrated to be subversive, unrighteous, destructive, disorderly and irreligious, consequently to be shunned by every true follower of God and Holiness. I had not for ten years seen a happy day prior to my conversion. In the extractive of my wee. I called on spirits for aid, years seen a happy day prior to my conversion. In the extremity of my woe, I called on spirits for aid, but no spirits came to my assistance. Reduced to the verge of horror and despair, I called on that God whom I had, in the insolent pride of intellect, so often

derided. I believe my prayer was answered, my on-derstanding opened, my body healed, reason restored, mind comforted, and my trembling feet set, as I be-lieve, on the Eternal Rock of Ages.

lieve, on the Eternal Rock of Ages.

For seven years I held daily intercourse with what purperted to be my mother's spirit. I am now firmly persuaded that it was nothing but an evil spirit, and infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin. We read in Scripture of demonic possession as well as of normal spiritual action. Both facts exist probably today. I am positive the former dees. As an offset to the foregoing fist of good (1) things coming out of this medium school, a formidable list of evils can be presented. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it by direct Spiritual influences. and I attempted it by direct Spiritual influences. Every crime in the calendar has been committed by mortal movers of viewless beings! Adultery, fornicamortal movers of viewless beings! Adultery, fornication, suicides, descritions, unjust divorces, prostitution,
abortion, insanity are not evil, l'suppose! I charge
all these to this scientific Spiritualism, and not to Religions. This scientific Spiritualism has healed the
sick, comforted the mourner, converted a few. It has
educated the ignorant; it is a royal road to
knowledge, yet I prefer a different school. It
has also broken up families, squandered fortones, tempted and destroyed the weak. It has
banished peace from happy families, separated husbands and wives, and shattered the intellects of thousands. We hear much of its good, but little is said
concerning the black catalogue on the other side, or
of mediums driven to premature hell. True, there
may be and doubtless are good spirits who are Christians end God-fearing, but to one such there are millions of black and vicious fiends who delight in ruin,
sin and desolation. This is my firm belief before man ions of black and victors hends who denote in a sin and desolation. This is my firm belief before man and God. What follows? Why, that I enter my solemn protest against all trance mediumship (as the most dangerous form); for while no harm may come the controlly against a serially against a serially against the controller of the contro mest dangerous form); for while no harm may com-of its practice, yet the chances are fearfully against all who yield to its seductive influences, vacate their own personal reason and judgment, and open the coor-of their souls for the admission of what may be a good spirit, and may be a destroying demon. An eight years' experience has convinced me that the possession and profession of the faculty is fraught with frightful dangers. I new speak of the genuine spiritual trance—for there are two kinds. I have been in trance about 2,500 times. Of these about 150 were involuntary on my part, the balance resulted from in trance about 3,000 times. Or these about 150 wein involuntary on my part, the balance resulted from self-volition, was spiritual in its nature and results, but spiritual personages had nothing to do with it. I fermerly thought they had, but subsequent self-examination and study has corrected that notion entirely. I will state here my opinion of clairvoyant doctors. Experience has taught me that 65 per cent of the median to the contract the second of the median contract the second of the cal clairvoyants are arrant knaves, humbugs, and catchpenny imposters, who are no more clairvoyant han a brick wall. I know this statement will exas-

han a brick wall. I know this statement will exasperate the fraternity. But to the proof. If they are clairvoyant as they pretend, and can see, why not tell how many coins a man holds in his hand! They cannot do it, but fly the coarse and say, "we see the spiritual substances and fluids." But I respond: If I have lost a tooth, you cannot tell it fill your natural eyes see the void is my mouth. If I tie a cord around my finger, thus stopping the circulation of all the "fluids," and keep the fact from your eyes, your clairvoyant will not reveal it, when I call for an "examination;" but like all the rest, you find my "liver" out of order, my "gastric luices disarranged, the "fluids too "positive" or "negative, and cannot tell what alls me. Thirty-five per cent are refined, sympathetic, herval persons who arrive at approximate-

clairvoyants, and of these there are 7 actual seers who will stand a testing. One of these is in Paris—Alexis Didier; his brother Adolph, of London, Husein Kham, a Turk; a child; a girl in London; one in Fforence, Italy, and one in America. There may be others, but I never saw them. True, I have seen many good guessers here; but actual clairvoyants, only one. The rest are victims to the "curing mania." many good guessers here; but actual clairvoyants, only one. The rest are victims to the "curing mania;" many of them honest, well-intentioned persons—perhaps clairvoyants who don't see, yet nevertheless religiously bent on banishing disease, on principles slightly "homeopathic." Now we come to spiritual circles generally, and first—the rappings. Now, the result of my observations is, that I conclude if one half dozen sounds out of every 5,000 that pass for spiritual be genuine—that is, not made by the medium's foot against the leg of a table or chair, or by some other juggery, it is a large per centage. When invisible musicians play planos in dark rooms, if the and the missin still goes on, the inference is that they do not produce it; otherwise I should be very skepti-cal concerning spiritual agency. Writing upside down is an art readily obtained after a few weeks private practice. make very good imitations of spirit lights. When spirits in a dark room blow horns and talk through trumpets, it unknown to the medium, a little printers ink be rubbed on the mouth of the instrament, a beautiful black circle will, when lights are introduced, generally be found adorning the medium's labial appendages. A little practice enables almost any one to initiate the sawing of wood, by rubbing the side of a table leg with the sole of the shee. A spring foather, such as adorn ladies' heads, can be easily made to pass for a "spirit brd" in a dark room. Ventrilequism is a capital agest in the production of "spirit voices." Dark circles are the king humburs of spiritualism generally. Thus I indicate the direction in which to look for, and suggest methods of detecting imposture. And yet it is settled beyond dispute that marvels, not performed by the mediums, do occasionally occur in circles, light and dark. We now pass to speaking mediums—25 per cent of whom are, in my opinion, vistims of demoniae influences; 25 per cent are deliberate impostors, and who can easily be detected by testing: 8 per cent may be under healthful, spiritual influences, such as are to be found in all church history; 25 per cent are honest-hearted men and women, laboring under the world-saving fever, who delude themselves and others by imagining they are under the special spiritual influence of some defunct philosopher, Zene, Plato, Aristotle, &c., when the fact is there is no trace in the case, and no influence save that of the aforesaid philanthronic mains, and spirits in the body. Thus I achieved of some defanct philosopher, Zeno, Plato, Aristotle, Acc., when the fact is there is no trance in the case, and no influence save that of the aforesaid philanthropic mania, and spirits in the body. Thus I account for 83 per cent of all that class of phenomena. The remaining 17 per cent consists of persons who have the power in themselves (although they assign it to the spirits) of inducing at will a dreamy sort of extasy or conscious trance, during which they are frequently insensible to physical pain, and possess the extraordinary power of mental concentration, being able to pursue the thread of an argument, trace a principle, and follow an idea almost infinitely beyond their waking capacity. It is this kind of trance that educates the person, and makes philosophers and orators; and not the ghost-induced state. This trance can easily be induced. I can enter it at any time in five minutes, when I choose to do so. It can also be brought on by the use of lozenges, made of sugar and the junce of a plant that grows wild by the acre in Central New York. Generally five of these lozenges will produce a kind of waking clarryoyance and mental intensity, fully equal to the solution of any problem that can engage the attention. A preparation of the common straw and blackberry will do the same. It is in short the highest state of mesmerism, reached by a shorter, safer and quicker road.

No people in the world deprecate scandal, and profess so great charity, in words, as this sort of Spiritualists. Yet after twenty-five years of experience with all shades of faith professors. I have seen none who, as a class, are more dogmatic, intolerant, uncharitable, or more eager to cast the first stone at an erring brother, than they. As a class, indeed, they exhibit a remarkable peachant for the delicious tribits of scandal of which the modern movement is so very prolific. A more inconsistent people does not exist. As a class, they claim that nearly all good actions are referable, not to the mediums as individuals, but to spinite who

As a class, they claim that nearly all good actions are referable, not to the mediums as individuals, but to sprits who use them as proxies; yet, let one of these sprit-ridden unfortunates, in the wild delirium or deep insanity to which they are subject, commit a fault or error of judgment, and forthwith the line and cry is raised. All Spritzalists (with rare and honorable exceptions, thank Good that there are such!) taboo him or her, and condemn, without a hearing, some poor, insare sinner. This is not like Jesus, who forgave! No; so great is the love for spirits that none is left for erring man, but the wrong is benevolently shifted from the backs of the "dear angels from spirit land" to the flesh-and-blood shoulders of some poor devil whose errors and tergiver-sations are the result of a morbidity directly traceable to spiritual intercourse.

test-and-blood shoulders of some positive the result of a morbidity directly traceable to spiritual intercourse.

The cure of Evil is not to be found in continuous harping on the laws of physiology to people who can't understand them, and, if they did, could not practice them effectually. We can't and won't eat, drink, sleep, love and beget our species according to Guntor's scale or any other rule. Spiritualism, Davisism, Harmonialism, or the godless system of protean names so rampant in the world is inconsistent with itself—consequently unreliable; for, while it turis its potent thunder against "Authority, degrades the Scriptures, calls cur Holy Bible "Excellent Soft Bark" (h. and blazes away at "theologic bonds," it actually forges chains still stronger for the human mind, comes to us as the "Divine Revelations of Nature" by and through her self-dubbed "mouthpiece," Andrew Jackson Davis, private and confidential secretary to the "Great Positive Mind, companion to Swedenborg, Galen, "Tom, Harry, Joe, Dick," and the devil, for aught I know to the contrary. It substitutes, "Thus "say the Spirits, Galen, Davis, &cc., for "Thus aught I know to the contrary. It substitutes. "Thus "say the Spirits, Galen, Davis, &c., for "Thus saith the Lord." I for one, have got tired of the former, and, after mature deliberation, prefer the latter. Harmonialism robs God of personality, converts him into a rarified gas "many million times finer than electricity" (14, according to Davis, and elevates Reason to the throne of the universe, by deifying the human intellect. God, Nature, Love, Panthea, rarified gas, sublimated oxygen and ether, are by this lexicon convertible terms—and essences! It is claimed that this ism has done much for science. Ideny it, and challenge the production of a shitary fact or ciaimed that this ism has done much for science. I deny it, and challenge the production of a solitary fact or principle referable to it as the original source of discovery. Davis plays on the creculity of this nation to an annusing extent. In 1846 he declares himself omniscient, in a little pamphlet called "Cleirmativeness," in which the reasoning is clear as mud. Sabsequently he withdraws this claim in the Great Harmonia. Then he tells us in the Harmonia that he was mistaken, that the principles were not immutable. He tells us that the Univercedum was one year, mighty, undefinable, exhaustiess ocean of liquid fire, filling the utfinable, exhaustless ocean of liquid fire, filling the ut-termost bounds of space; and yet this same boundless globe of fire threw off seven successive series of rings from its outside! Then he tells us that all men are

globe of lifetinew on seven successful and men are immortal, even "Niggers," frames an elaborate argument to prove it; declares the foundation of the whole superstructure rests on the absolute indestructibility of matter; proves all men to have souls; in the year 18-53, five years later, he asserts that in the Gity of Buffalo he discovered 700 human beings without immortal souls! If the same average holds good in proportion to population elsewhere, there are over 99,000 non-immortal beings in New-York State alone, 2,689,000 in the Union, and 82,700,000 in the world!

If you ask Spiritualists why Ben Franklin tells one stery to-day through medium A, and another to-night through B, another still through D, all of which contradict each other, they will either deny the identity in two cases, or impute the non-similitude of the doctrines advanced to undevelopment, or cerebral inflaence on revelation. There never yet occurred a case of proved identity! The spirit of Mirabean gave a long ornation through a medium, over whom he declared he had as complete control as he had over his own body on earth. An old gentleman sprang up, and he context talk samely English but would proclafed he had as complete control as he had over his own body on earth. An old gentleman sprang up, said he couldn't talk much English, but would propound his questions in French, leaving Mirabeau to answer in his own vernacular, or in English, as the spirit might elect. He began by asking, "Quel place restez-vous a present Monsieur Fesprit de Mirabeau! (Where are you new, spirit of Mirabeau!) Now, the medium began to feel streaked, or the ghost who had been voluble on the first revolution only two minutes before. But, "never say die" was the motto, and Mirabeau, who mistook the word "quel" (where) before. But, "never say the was to all where, Mirabeau, who mistook the word "quel" where, for the word "kill," replied indignantly, "That is untrue; personally I never killed a man in my life!" Mirabeau had forgotten his own language! Is not this conclusive of a terrene origin of that speech! Another proof, going to show that the communica-tions are earthly, diabolic, and not from disembodied sonls, in many cases, is that scarce any two spirits tell the same story in relation to where they dwell, how they communicate, what they do, whether they now they communicate, what they do, whether they cat, drink or sleep, or beget their species [it is said they do this latter by proxy here on earth). They fail on questions that any man in or out of the body must be qualified to answer, irrespective of mental statue or intellectual caliber. I confess I am not satisfied how much is spiritual, how much humbug, or how much demoniac; but that the most of it fails until the confess I am to a safe wident propositions. eyes see the void in my mouth. If I tie a cord around my finger, thus stopping the circulation of all the "duids," and keep the fact from your eyes, your clairvoyant will not reveal it, when I call for an "examination;" but like all the rest, you find my "liver" out of order, my "gastric juices disarranged, the "fluids too "positive" or "negative, and cannot tell what alls me. Thirty-five per cent are refined, sympathetic, nerval persons who arrive at approximately true diagnoses by sympathy; such are not clairvoyants of course. And 6 per cent of the whole are really what they claim to be, in various degrees of perfection. I have no faith whatever in the favorites of Galen, Dr. Rush, Swedenberg, or Hippocrates. I am personally acquainted with 341 professed medical

Let me briefly recapitalate my estimate of Pantheistic radical popular Harmoniaham. It is Godiess, non-religious, opposed to the Bible, all ecclesiastical organizations. It is subversive of all we hold most dear and cherish most sacredly. It denies immortality to untoid thousands. It robs us of faith in Christ without giving us a substitute. It robs us of our refuge of religion, cultivates the intellect at the expense of the heart. It is a masked monster—all brain and no body. It gives us a philosophy, unsound, and at best merely speculative, cold, cheerless, selfish and far-fetched, which gradually fastens itself about the soul, devours the affections and makes man a locumotive encyclopedia without a heart. It addresses the intellect only, and as God intended us to feel as well as think, it proves itself anything but the sine qua now. It is a bewitching thing—so is a rattlesnake! At first the neophyte rejoices in his new-found freedom, as he falsely supposes it to be. He becomes Intoxicated with loy, for a while, revels in rainbow-tinted dreams of bliss; it led on step by step, deeper and deeper into a mazy labyrinth of unintelligible and profiless mysteries; emerges only to embark his soul's fortunes in an exploring expedition to the Land of Shadow; is wrecked in the rocks of doubt, clings to a single plank; dreams on, and not until the cold and chilling forgs of mysticism have frozen his very spirit, does he rocse frem his slumber, to find himself on a rough chaotic sea, which, to him, its shoreless, vast and dreary as the key hand of death. He rests upon a single plank; around him roll and roar the black waves of infidelity; above him is a lurid sky, but no God there to save! He has no chart, no pilot to guide him to the land. Resection begins, repentance does her work. Fortunate is that soul whose reason is not hopelessly ruined, lost and wrecked; fortunate is that soul that does not recognize His authority as its God, or who, insane, desperate, alone, heart wrung and a weary of the world, does not rush ma that many of you, like Macbeth,

"Pull in resolution; and begin
To doubt the equivocations of the fiend
Tast lies like truth: "Fear not till Birnam wood
Shall come to Dunsinane;" and now a wood
Comes toward Dunsinane."

Comes toward Dunshame."

So with spirits and their specious promises. Yeu will be led on, step by step, on and on, and only stop at—Ruin. Resist its dreadful magnetism, for your very susceptibility proves you incompetent to deal with it with safety to yourselves. Leave that to stronger wills and holy men. There is only one chance in billions that the unseen power may mean you final good. The chances are that they are dreams, clad in robes of light. Resist them then, with all your strength, relying on God for perfect salvation; never forgetting that He helps those who help themselves. Rely on Him, and

Be these juggling fiends no more believed, That palter with as in a double sense; That keep the word of promise to our ear, And break it to our Aspe.

LAND REFORM ASSOCIATION.

A meeting of the above Association was held at their Rooms, Broadway, Monday evening, Nov. 15. Letters were read from the Hon. M. W. Bates, United States Senator from Delaware, the Hon. G. A. Grow of Pennsylvania, and John Cochrane of New-

The following resolution was unanimously adopted

The following resolution was unanimously adopted:

Resolved. That the letter of Mr. John Commerford to the
President of the United States and the answer of his Exectioncy
thereto be published.

HONONIO SIR: I have been instructed to forward to you the
inclosed resolution, and to express the gratification which the
members of our Association free in regard to your action in adissuring the sale of Public Lands in the Territory of Kansar.

Without being acquainted with the motives which have inthuenned yourself and Cabinet to relieve the people who have
horated within the boundaries to which they were invited, with
the expectation of enjoying Free Homes by the exercise of Free
Labor, we are left to inser that in the execution of the policy pursued, you have been instigated to adopt it through the sincere desize of protecting the interests of those whose future happiness dethe expectation of the particular that in the execution of the policy pursued, you have been instigated to adopt it through the sincered earlier of protecting the interests of times whose fourth approach producting the interests of times whose fourth approach of the particular the benefit you have rendered, we have no deposition to make ourselves officious; we should not obtract upon your time, were it not that we are conscious that in the expression of our opinion we but give utterance to the exertained wishes of the great holy of our tellow-citizens. As an evidence that we are correct to the above view of the sent ments of the people of this metropolis, it is only necessary to state that from twenty to thirty thousand of our leading capitalists and business men came forward last Winter and stached their names to pit it is well known that the financial difficulties of life of the proper of the people of the financial continuities of the policy of the property of the post of the benefit of the calculation of the property of the post of the benefit of the property of the poor in each of those places. I resure to these things to show that the found the wide how that the image to the earthful of these places. I resure to these things to show that from the widence of the condition of the people, has been drawn the knowledge that in a period of the kind of disaster with which we have been, visited that the twenty to show that one class of citizens should be called upon to furnish the means of living to another, the more expensively when that other would of living to another, the more expensively when that other would of living to another, the more expensively when that other would of living to another, the more expensively when that other would of living to another drawn the knowledge that in a period of the kind of disaster, with which we have been shirted that it is wrong to expect that one class of citizens should be called upon to furnish the means of living to another, the more especially when that other would willingly refrain from consuming their means, provided they could have a field in which to exercise their accusatomed industry. Believing, as I do, that there is little prospect of improvement for the ready employment in the manufactoring, mechanical and laboring pursuits throughout our country, those with whom I am associated believe that the larger share of such as are now tile would cheerfully accept of an opportunity to settio upon the lands of the government, if they could have the assurance that a free title would follow in the path of such settlement. In times like the present, when the population of our large cities are the most subject to the visitation of the misery and destitution which springs from the want of employment, and, as a consequence of this circumstance, those who have the means, through the exercise of a feeling of humanity, temporarily expend more money to relieve than would be sufficient to formlish this molitude with a free conveyance to any of the Territories belonging to the people of the United States, it requires but little consideration to perceive that it is the interests of the above class, to sustain any measure that will relieve them from being as repeatedly called upon to contribute toward the subsistence of so large a body of their fellow citizens.

Within States where the lands are covered with population, the evils arising from property may be partially excused, but it should be the boast of the American statesman that there is not an unemployed man to become destitute of the elements of existence, while there is an area of uncompled land that needs cultivation. Entertaining the opinion that in the policy of managing the public lands you have in some degree manifested the correctness of the above views.

I am, very respec

His Excellency, James Buchanan, Washington, D. C.

Washington, City, 21 November, 1889.

My Dear Sir: I am greatly indebted to Mr. Taylor, for having directed my attention to your able and inheresting letter of September last, communicating the gradiying information that he Land Reform Association had adopted a Resolution approving of my course in postponing the Land Salesjin Kanesa. The motives which impelled me to this act are correctly stated in the resolution. I have ever been the friend of the poor settler, and have marifested this a different periods of my poblic life. Please to present my grateful thanks to the Association for this valued token of their regard. I ought to explain the reason why your letter was not brought to my notice until after I heard from Mr. Taylor. It was a pure accident, such as nery rarely happens with me, and arose entirely from the fact that the letter was defivered to a servant at my country residence, and not at the Executive mannion. Asking your parion for the unintentional neglect, I remain Yours, very respectfully,

John Commercions, esq. James Buchanan.

MR. MORPHY'S CHESS CHALLENGE TO MR. STAUNon,-Mr. Morphy has addressed a long letter, from aris, to Lord Lyttleton, President of the British Paris, to Lord Lyttleton, President of the British Chess Association, with copies of letters and notes which passed between himself and Mr. Stannton, and his own letter of the 6th ult, published in the chess journals, of which we gave notice at the time. He completes that to this public letter he received from Mr. Stannton a private answer; that in publishing Mr. Morphy's letter in The Hustrated London News, Mr. Staunton suppressed one entire paragraph, "the "most important portion of my letter;" and observes Mr. Norphy's letter in The Hustrated London News, Mr. Staunton suppressed one entire paragraph, "the "most important portion of my letter," and observes that Mr. Staunton had obtained three delays, and now states: "I only waited the termination of your late "struggle to explain that, fettered as I am at this "moment, it is impossible for me to undertake any "enterprise which would have the effect of withdraw-"ing me from duties which I am pledged to fulfill." In conclusion, Mr. Morphy appeals to the great body of English chess players, to the British Chess Association, and to Lord Lyttleton as the Mocenas of English chess, demanding that, as Mr. Staunton has repeatedly accepted his challeuge, his lordship will declare to the world that it is through no fault of Mr. Morphy's that the match has not taken place.

The Turker—The Boston Exeming Express gives accounts of trials of speed on Saturday at Lynn and Bridgewater. That at Lynn was between a horse and a man, the former to trot one mile and 250 yards, and the latter to walk half a mile. The horse won in two streight heat—time 3:20 and 3:184. The 'vanquished, Mr. James Adams, is ready to bet \$250 that he can walk half a mile on the South End Park, while any horse trots one mile and 650 yards. At North Bridge-water there was a foot race of five miles between Lewis Bennett, Albert Smith, Thomas and Francis, all Indians, and John Smith, a white man. Lewis Bennett won in 27 minutes, coming in 200 yards a

Lewis Bennett, Albert Smith, Thomas and Francis, all Indians, and John Smith, a white man. Lewis Bennett won in 27 minutes, coming in 200 yards a head. The others came in in the order in which they are above named. This was followed by a trot between a horse from Stoughton and one from North Bridgewater, mile heats, best two in three. The North Bridgewater herse won in 2:40 and 2:37.